

FAITHFUL ACCOUNT  
CATHARINE MEWIS,  
OF  
Barton-under-Needwood, Staffordshire,  
AGED SEVEN YEARS,  
WHO  
FOR MORE THAN TWELVE MONTHS,  
HAS, AND STILL CONTINUES,  
TO BE DEPRIVED OF HER EYE SIGHT,  
SIX DAYS OUT OF SEVEN,  
AND CAN ONLY SEE,  
ON THE SABBATH-DAY.

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PUBLISHED BY PERMISSION OF HER PARENTS.

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Printed at the Office of G. Wilkins, in the Queen-street.

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Entered at Stationers' Hall.

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Price Six-pence.



26619/p

NEW/5, C.

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*Mat. Sc.*

GATHARINE MEWIS.

*Of Barton-under-Needwood, Staffordshire,*

Born Dec. 8. 1802. who has been totally deprived of her Eye-sight,  
except on Sundays; since April 8. 1809. )

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## A

## CIRCUMSTANTIAL STATEMENT

CONCERNING

*CATHARINE MEWIS, &c.*



THERE is nothing more talked of and pretended to than reason, and yet nothing in which people of every rank and age are less agreed in ; that which generally passes for reason being of a vague, uncertain nature, varying according to the tempers, inclinations, and circumstances of men. Thus it happens, that the reason of one at thirty years of age, is seldom the reason of the same person at fifty ; the reason of the majority is not the reason of the minority ; nay, in every profession, art, and science, men reason differently, and often oppositely, except where reason has least place, as in Mathematics, Geometry, and Arithmetic. And yet there is a right reason in all things, where men are qualified to find it out ; but these are few, and we see by far the greater part perpetually wrangling, disputing, and contradicting one another in relation to right and wrong, in most things ; and the main cause of it is the want of simplicity, and a right disposition of the will and affections, which are absolutely necessary, in order to a right judgment ; but whilst men dignify their passions, humours, and false interests with the venerable name of reason, it remains in them no other than the operations of their present state of mind on the errors, prejudices, and wrong principles they have before imbibed, and which they are resolved to maintain with the most words, and such arguments as they are masters of ; and hence it is that we have so many critics, politicians, and divines ; many of whom are utter strangers to the truth of the matters they take in hand.

But reason has also its specific differences and measures, according to the nature of the subject to be investigated; thus ethics, physics, and metaphysics, have each their respective principles, and consequently a distinct kind of reason; and he that is a good proficient in the knowledge of one, may be very deficient in another. Thus every part of knowledge has its standard, adequate and proper to itself; so natural things are known by natural reason, and spiritual things are discerned by spiritual light; and this distinction is founded on the authority of Scripture, in which we are told, that "That the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," Cor. ii. 14.

So contrary are spiritual things to the apprehensions of his sensual fallen nature, that whilst he presumes on a fancied sufficiency in himself to comprehend these things, the deeper he plunges into the darkness of human ignorance concerning them, and the more accounts them foolishness; and thus God is said to make foolish the wisdom of this world, by leaving such to their wilful blindness, who choose darkness rather than light.

Nothing is here said to depreciate the external rational knowledge, even in its lowest sphere, when joined with the fear of God, in men of humble minds: for this also is the gift of God, and is not only helpful to us in all the purposes of this life, but in due place and subordination, subservient to the divine life: it is the abuse of this knowledge only that falls under censure, as when natural knowledge and human learning are employed to unsettle men's minds with respect to the things of the other world, and rob them of the precious hopes of a glorious immortality, through the Redemption that is in Christ Jesus; who exhorts all to "*Seek first the kingdom of God and its righteousness, and all these things shall be added unto you.*" All such kind of sophistry, mistaken for reason, is no better than vain deceit, and science, falsely so called, and all that exercise themselves therein are generally averse to all supernatural or extraordinary manifestations.

It may with propriety be asked, who gave authority to teach, that the Lord is become more sparing of his benefits and gifts, than in former times, nay, than he has promised to be towards it; or do they suppose, that what is called an establishment of religion by the civil powers, is equivalent to the extraordinary gifts bestowed on the primitive Christians? Wherefore should they go about to limit the loving kindness of the Lord by their own scanty measure of sufficiency, since it is his usual way to give, not only from mere necessity, but also for delectation; his

gracious attribute, not only to be good, but abundant in goodness in all his works both of nature and grace, where men render not themselves unqualified for the same: and He that giveth one talent, is as ready to bestow ten talents on a due improvement of the former; for so He giveth grace for grace.

The inference they usually draw *against* the use of miraculous gifts, and other extraordinary dispensations, from those words of Abraham, in the parable of Dives and Lazarus, "If they hear not Moses and the Prophets, neither will they be persuaded if one should rise from the dead," is not at all conclusive in this case; as that saying appears to respect such only as have hardened themselves in unbelief, by departing from faith in the written Word, under the ordinary means of salvation; and not such as are weak in the faith, but not obdurate, as was the case with the disciples; who, though under our Lord's own teachings, yet through the dulness of their apprehension, seemed to need some mighty work to make impression on their feeble minds; and accordingly, when Jesus was with them to raise Lazarus from the dead, He speaks of the ensuing miracle as useful for them among others, and takes satisfaction on their account, that He was not present with Lazarus in his sickness to heal him: "I am glad for your sakes, that I was not there, to the intent that ye may believe," John xi. 15; that is by seeing him raised from the dead.

So then we are to make a wide distinction between an evil heart of unbelief, as where men, through an incorrigible attachment to sinful courses, or by taking pains to confirm themselves in infidelity, are proof against evidence sufficient for their conviction; and where they are in unbelief through present inattention, distraction of mind from worldly hindrances, dullness of apprehension, and the like causes, but without any wilful opposition to the truth. In these last cases, extraordinary means have often salutary effects, by calling off the mind from its wandering, by alarming and converting the sinner from the error of his way. Thus we read that many were converted by seeing the miracles which Jesus did, whilst the Scribes, Pharisees, and Rulers endeavoured to stifle their report, and remained wilful unbelievers to the end; and therefore the like causes may lead to a rejection of this remarkable and truly extraordinary circumstance concerning this Child, who sees only on the Sabbath-day.

There are many who justify the ways of God to man, upon a supposition that all things are left to one settled scheme of things and means, as not seeing any thing beyond it, who are established in the faith under the use of ordinary means, and have no invincible prejudice against the extraordinary, but only think of

them not granted in these ages of the Church: and with such I have no controversy. But I address myself only to those who declare open war against all supernatural manifestations.

It is generally allowed that all created nature is a theatre of divine wonders, representative of the invisible world, to such as are of a right understanding and discernment.\* Thus, not only the beasts of the field, and the birds of the air, according to their different properties, have a representative meaning in Scripture, but also trees and plants of various kinds; so in particular those of the aromatic kind, as also the olive, the vine, and the cedar, do figure divine gifts and graces, and other rare endowments in the human heart and mind; and in like manner gold, silver, precious stones, and other particulars of rich furniture in the tabernacle and temple, are mentioned in Scripture with a corresponding reference to goodness, truth, purity of affection, holiness, &c.; and so the wisest expositors expound them, and this not by arbitrary significations, but as *outward proper signs of things inward and spiritual*. St. Paul says, “ For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made.”

That these things are less understood than in former times, originates from the causes before mentioned; and therefore where any, whether in the stated office of the ministry, or others, go about to vilify or obstruct the success of any extraordinary way that has a manifest tendency to promote true godliness, they would do well to consider and stand in awe, lest they be found to oppose themselves to a work of God; for neither can they be sure that we are not now come to the near approach of that glorious state of the Church spoken of by the prophets; when the Lord shall do great things for her in the latter days, by a revival of his work in righteousness and peace, shall pour out his spirit upon all flesh, and make his Sion a praise in the earth. However un promising the times are, yet, praised be God! we can draw comfort from the promises of better days, even under “ the present falling away, and the revelation of the man of sin foretold.” Thess. ii. 3.

Hoping the few observations hitherto made may be useful in its place, I shall now present the reader with real circumstances attending this wonderful & extraordinary case of CATHARINE

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\* See a work entitled a treatise on Influx, printed by J. Hodson, London.

MEWIS, the daughter of William and Mary Mewis, now residing at Barton-under-Needwood, in Staffordshire, who was born at Barton-under-Needwood, in the said county of Stafford, in the year of our Lord, 1802.

The account given by her parents, and which was obtained for publication on the 23d of April, 1810, (a certificate of which can be produced), is as follows:—That their said daughter at the age of two years or thereabouts, was afflicted with a scarlet fever, which was then very prevalent in that neighbourhood; the effects of which fever caused the child to complain frequently of pain in her head and eyes, and that for the space of two years, viz. 1807-8, and the beginning of 1809, their said daughter Catherine would be blind alternatively for a day or two, in the course of a week; and that from the 8th of April, 1809, to this day, their said daughter Catharine has been totally blind six days out of seven, (except three days which were working days) and has only seen on a Sunday since the said 8th day of April, 1809, and they can form no idea of the cause but from the effects of the fever above mentioned, and have had advice and medicines for their daughter Catharine, of and from the following Gentlemen of the Faculty.

Mr. BIRCH, Surgeon, of Barton-under-Needwood.

Mr. NOBLE, Surgeon, Birmingham,

Mr. CHALNER, Physician, Burton.

Mr. FOX, Physician, Derby.

And the Parents of the child declare that after all the medicines they have given, her eye-sight is still the same, seeing only on a Sunday.

It surely is one of the most miraculous wonders ever recorded or known.—No doubt much conjecture and disputation concerning this remarkable circumstance, will rapidly spread.

The parents of the Child have tried every thing that have been offered to remove the complaint, and are still willing to try any experiment that is likely to render service, of which the Inhabitants of the town and neighbourhood are living witnessess. One Surgeon's bill for medicines amounts to seven pounds five shillings and six-pence, besides the advice of Physicians that have not as yet made any charge.—Can any person suppose that a child only six years of age would suffer to be blindfolded six days out of seven? or that the parents of the child would be so cruel

as to do it. Again, can it be supposed that the parents for several years would as it were drench their own child with medicines which are generally unpleasant, or be so presumptuous to persuade so young a child to play the hypocrite, without the fear of being detected.—Again, if the parents had kept the child totally secluded from light by bandage, could not the most eminent of the Faculty detect the fallacy. The child has been seen by hundreds on a Sunday when she can see, as also in the week days when she is blind—and that on a Sunday she is never at rest, and appears as in a new world, and is searching and seeking for her playthings, &c. while other days, when blind, she is quite helpless, dull, and heavy

The writer of this narrative saw her on Thursday the 7th of December last, and day following, and also on Saturday the 21st of April, 1810, and she was then totally blind; but on Sunday the 22d of April, 1810, she could see as well as any other person, but her eyes seemed rather dull;—on Monday morning the 23d, he saw her in bed fast asleep, with one hand over her eyes; when waked by her mother, her eye-sight she found like “*Samson's strength, was gone,*” she immediately put her hands against her eyes, and did not take them off till her bandage of green silk was put up, which was attempted on Sunday when she could see, but no persuasion whatever could prevail on her to have it on.

The parents of the child are hard working industrious people, and have reared up a large family of seven healthy children; some of whom are in respectable service; the father is a shoe-maker, beloved and respected by his employers; sometimes he works at husbandry, and his wife occasionally goes out to work in the most respectable families, and they both bear excellent characters; the child is often unwell when blind, and requires as much nursing and attendance as an infant: there is a neighbour's girl, who is excessively attached to the child, and is seldom from her in the day time.—There is one circumstance truly remarkable, viz. that this girl who is Catharine's companion, is never afraid to go any where about the town in the night, (be it ever so dark,) if Catharine is with her. Catharine goes to school when she is well, and can repeat hymns by heart, which she did in my hearing on Sunday the 22d of April, and also spelt a few words of the title of a book presented to her.

There will no doubt be many objections to this remarkable case. Some may consider it impossible, others may deem it all impostor—whilst the greater number may suppose the child has been trained for the purpose of accumulating money, as Ann

Moore has become rich since her living without food has been ascertained.—To such the following question may be asked.

Are the assertions of the most eminent of the faculty to be discredited? Are the first families in the neighbourhood to be disbelieved? Are the majority of the inhabitants of a large district *all so weak* as to be duped by a child only six years of age, for twelve months and upwards?

Was it even known that a man and his wife, who live in the greatest harmony, who bear the best of characters, should presume to play the sycophant, and who at the same time are willing to try any experiment that has or may be offered to render their child service, and whom we may reasonably suppose, are attached to their offspring equally as much as though they were ever so opulent.

In short, can any serious person for a moment think, that the parents who well know the great delight manifested by the child, even on the approach of Sunday, (which she well knows) would, or could, be so cruel as to prevent its seeing other days, if it were possible; nay, to their credit, they have done all they possibly can do, for the recovery of its sight.

Reader! consult your own feelings—condeinn not hastily—the Lord's power is infinite!!! Consider for a moment the solicitations of the blind men mentioned in Scripture! Consider the precious and glorious views which the eye beholds. Is there the least shadow of suspecting the child's parents? If you are parents, consider yourselves in their situation, would you do it? would the most abandoned wretch? I cannot think there is a human being on earth that would ever be so wicked, so cruel, or so hard hearted; even the idea is so horrible, that no language can pourtray it!

Ask those that have been blind for several years, their opinion on the subject: ask them (if men or women,) what sum of money or estate is equals or superior to their precious eye-sight.

The parents of the child, so far from taking offence at the reports already in circulation, seem resigned unto the permission of providence. The mother is necessitated to keep one daughter about eighteen years of age, at home, as her poor innocent and afflicted child is scarce ever from her, neither is she contented unless her mother is in the house.

It is with violence that the child permits the bandage to be taken off when she is blind, as she cannot suffer the least light to her eyes, and it has recently been proposed by a Physician, to have the child kept in a dark room for a certain time, unto which her parents are willing to submit, or to any other experiment that may be devised, so as not to endanger her life.

As Ann Moore's veracity was doubted for a considerable time, it seems very probable that this extraordinary miracle, which begins to be a subject of much conversation, will also be strictly and thoroughly investigated by competent judges, to ascertain its validity ; at present it is impossible to say how, or in what manner it may be proved, but it may be necessary to inform the reader, that the parents of the child, being conscious of their own innocence, are ready (if required) to permit the most minute investigation, that may be deemed requisite.

Therefore in an age of wonders, like this in which we live, we ought not to be surprized at any circumstance which may transpire, be it ever so marvellous, when we see Nations and Kingdoms over-run, Thrones and Dominions over-turned, we may reasonably expect types and figures will take place indicative of the spiritual state of the Christian world. It is a remarkable circumstance that one of the Burning Mountains in Italy, has ceased to burn, since the Dominions of the Pope have been transferred or added to the Empire of France, and that several of the smaller Islands have also ceased to smoke, the various Earthquakes which have taken place in Catholic counties, are probably indicative of the declining state of that Church.

There may be errors also among the Protestants, and the time may be at hand, when a more glorious display of the Divine Will shall be made known, when the crooked paths shall be made straight, and the rough places made plain ; it is very clear that Protestants are divided among themselves, and differ very essentially in their opinions, therefore it is possible they may have all erred, and most assuredly it is true that they who worship more Gods than one, are not in the truth.

A Clergyman of the Establishment thus says, we learn, from the testimony of the sacred records, that at a certain time, and to effect the salvation of man, God became manifest in our flesh, or in other words, united the *human* essence to the *divine*, from which union proceeds the Holy Ghost, or the Divine Operation. Thus the one eternal God made himself known to his creatures, not in the character of a *Creator* only, in which he was called the Father, and was an invisible Divinity, but in the character

of a *Redeemer* also, in which he was called the Son, and assumed a visible humanity, and further in the character of a *Sanctifier* or *Regenerator*, in which he was called the Holy Ghost.

There cannot however be any great difficulty in making good the proof of this proposition, if we turn our eyes only towards the divine body of the great Redeemer, which we believe to be now in heaven, and in which, according to the testimony of the Apostle, *All the fulness of the Godhead dwelleth bodily.*\*

For behold in that body the most perfect *Unity*, and at the same time a most complete *Trinity*! You ask, perhaps, where is the Father? I answer in the Redeemer's own words, *He that seeth Me, seeth the Father*; † and again, *Believe me that I am in the Father, and the Father in Me.* † The fulness and all of the Father then dwelleth in that Divine Body of Jesus Christ, and is *one* with it, as the Redeemer saith in another place, *I and my Father are one* § In vain do we look for any Father out of or separate from Jesus Christ, but in Jesus Christ we see the Father, we know him, and are able to approach unto him.

But you ask again, where is the Holy Ghost? I answer, look again at that Divine Body, and believe only what is written concerning it when it was on earth, where it is said, “ *Jesus breathed on his Disciples and said, receive ye the Holy Ghost.*” || For what is this but saying, and in the plainest terms, that the Holy Ghost is not, as some vainly imagine, a separate self-sustaining agent, but he is the breath, the influence or the operation of Jesus Christ, that is to say, of the Human Nature in its union with the Divine? for we know, that whilst the Redeemer was on earth, there went forth from his body a *Divine Virtue*, ¶ for the healing of all diseases: how much more then may we suppose this to be the case with that body, now that *all the fulness of the Godhead dwelleth* in it in heaven.

Behold here then, in the glorified body of the Great Redeemer, a complete Trinity in Unity; the Father, Son, and Holy

\* *Coloss.* ii. 9.

† *John* xii. 45. xiv. 9.

‡ *John* xiv. 10. 11.

§ *John* x. 30.

|| *John* xx. 22.

¶ *Mark* v. 30. *Luke* vi. 19. *Chap.* viii. 46.

Ghost, all united, and making one God, just as the soul, the body, and the operation of man united make one man !

I say, as the *soul*, the *body*, and the *operation* of man make one man, and I use this comparison to illustrate the Doctrine of the Divine Trinity in Unity in the person of Jesus Christ, because perhaps there is no other illustration, which can supply us with a more just idea on the subject, and therefore we find this same illustration adopted in the creed called the Athanasian Creed, where it is written, *as the reasonable soul and flesh is one man, so God and man is one Christ*; that is to say, as the soul and body of man united make one man, so the divine and human natures united in Jesus Christ make one God.

It would tend much perhaps to clear away all confusion and perplexity on the subject to note, that the original term, which, in the Athanasian Creed, is rendered *person* is a term rather expressive of what we call *character* and *quality*, than of what we call *person*, and according to this signification of the term, nothing can be more just and proper than to apply it to the Deity; for although common sense forbids us to say, that there are three *persons* in the Divine Trinity, according to the common idea which we form of the term *person*, yet if by *person* we mean a *character*, or a *quality*, then no term can better express our meaning on the subject.

For then the doctrine of the Trinity in Unity will be presented before us in the utmost simplicity, beauty, truth, and energy, because it will then be seen, that there is one God in the church, and that the Lord and Saviour Jesus Christ is that one God, containing in his divine person a sacred Trinity of Father, Son, and Holy Ghost, being at once the Creator, the Redeemer, and the Regenerator of men, and thus that our faith in a Trinity in Unity is in the most perfect agreement both with the dictates of sound reason, and also with the genuine uncorrupted sense of the sacred scriptures.

It may perhaps seem to require an apology for entering so minutely into abstruse speculation concerning the nature of God, at a time when mankind are perishing, not through want of speculation, but through want of practice, and an obedience of life to the laws of God. And indeed it must be confessed, that a practical obedience is the *one thing needful*, and that humility, charity, self denial, and the other substantial virtues of the christian life, infinitely outweigh the comparatively light advantages to be derived from *knowledge* and *opinion* only. It may even be asserted further, that a *good life* is the only way which

leads to a *right faith*, and that without *purity of heart* it is impossible to attain unto *purity of understanding*.

Shall conclude with exhorting those who are in the prevailing Doctrine of *Faith Alone*, that such doctrine, whoever professes or teaches it, is diametrically opposite to the doctrine taught by Jesus Christ; as a proof of the low state of the Church in general, more attention is paid to the Epistles than the four Gospels, more attention is paid to what St. Paul says, than Jesus Christ Himself; they put the Disciple above his Master.

Perhaps then it may be found we live in the last times of the present Church, and that every miracle and strange event may be the true Type and Figure of the state of what is passing in men's minds.

I have been led into this train of thought from this circumstance of finding this Child, who is blind six days out of seven; it is possible that her seeing on the seventh day, may be a type that the Church has no light but on a Sunday, when the Scriptures are openly read in our Churches, it is to be feared they are little read any other day, and that Religion is little thought of except on the Sabbath, the remainder of the week, alas! is taken up by most in gross and sensual pursuits, regarding nothing but the world and themselves, whereby a complete darkness, as to spiritual things, has overspread the Christian world, and a little glimmering is only left on the Sabbath: thus this little girl may be a true figure of the times.—God grant a change may take place, and that Jesus Christ may again spiritually open the eyes of the blind, and give new light and vigour to his Church.

As the miracle of Ann Moore living without Food, may be a figure of the Church who are led by Faith alone, which in reality is no food at all, and yet the Church subsists, though in a poor helpless state. So this little innocent Girl may be a true figure of the darkness of the Church in the Doctrine of the Gospel respecting our Saviour.

Jesus Christ is said to be the *light* of the world, but if mankind will not worship him and pray to him, they must remain in darkness, there is no other source of light but in him alone.—Jesus Christ declares, “He has all power in Heaven and in Earth,” who forgave men their sins when on earth, and has now power to forgive and save all who practice his precepts of Love and Charity; in other words, all those who truly and faithfully obey his commandments.

It is to be lamented that the prevailing sentiments of the present day, are totally opposed to the doctrines taught by Jesus Christ; nay, the most superficial reader, on perusal of their tenets, may see their absurdity.

Courteous reader, if thou wishes to be happy hereafter thou mayest; the fault will be thy own, if thou art unhappy!—The Sacred Scriptures all declare it, to enumerate them would require pages. Is it not declared “That all will be rewarded according to their works and deeds done in the body.” Do not trust any longer to opinions that say works are of no use, “those that teach thus are enemies;” thou wilt find that faith without works is dead:—See the general Epistle of James, chap. 11. to the end.



WHEN miracles and wonders are permitted by the Lord, Dominions, Thrones, and Earthly Powers, are falling by the sword:

In Leviticus the twenty-sixth, it clearly may be seen,  
That all the scourges now on earth, are punishments for sin.

Could mankind only see, free-will to all is given,  
They would not then impute, afflictions unto Heaven;  
But clearly see and feel, that every man has power,  
To eschew evil, or do good, unto the latest hour.

Free-will's the spiritual birth-right, of all the human race,  
Paul unto Titus doth declare, “That God gives all men grace;”  
But senseless men still preach and teach, that some is born for  
Heaven,

The rest are doom's to misery! No choice to them is given:

Oh impious tenet! unwordable for tongue to name,  
The various sins that's kindled, by such infernal flame;  
It makes the God of love! a tyrant, cruel, and unjust,  
Such dreadful heresies like these, the Christian should detest.

It is the sincere wish of the author that all denominations of professing christians may hereafter follow the example of the noble Bereans, whose determinations were to "Search the Scriptures and see whether these things are so," which must be admitted are the *only means* of uniting the present contrariety of sentiment into one universal christian faith and life.

The ideas suggested on free-will, no doubt by great numbers, will be rejected:—but if such rejection can not be supported by Scripture or reason, what reliance can be placed thereon? Is not the word of God superior to the reasonings of man? Is not the Creator superior to the creature? vain man! wilt thou presume to dictate to the Lord, whose attributes are mercy, goodness, and truth itself.

I admit there are a few passages in Scripture that apparently favour every Sectarian principle.—But these are falsely construed, and the only reason is, that such Sectarians are often blindly led by education, prejudice, and traditions, which are very *powerful obstacles* to prevent the admission of truth: Truth carries its own evidence along with it. Thus no truth presents itself with greater evidence than the Lord's reply to the young man, "Keep the Commandments." But how artfully does the self-derived intelligence of man evade this sacred admonition, by denying its being a practical injunction; nay, even so far, as to assert that the Lord did not deliver it as such.—Surely pure rationality cannot deny this; for how beautifully pleasing and satisfactory does the Apostle describe its accomplishment in the regenerate mind;—where he clearly teaches, as plain as words can express, "That love is the fulfilling of the law:" thus every act on the part of the creature, (when under the influence of a heavenly principle) will experience its consolatory effects, and will exultingly exclaim with the Psalmist, "Through thy commandments I get understanding, therefore I hate all evil ways," and again, "In keeping thy commandments there is great reward." Thus the pious christian who is enabled to discover the difference between an external and an internal life, will easily discover that life which leads to conjunction with God, or separation from him.—He will further see and rejoice in seeing that "The Lord's mercy is over all his works." The regenerate man *clearly sees*, that the want of a heavenly life in his soul is not the withholding of mercy on the part of God, but on the contrary clearly perceives that the mind of man, being totally shut against that heavenly life, (from whence flows his internal thoughts and affections) is the grand reason of his separation from the Lord, who is life Himself.—"He whose mind is thus open to heaven, does certainly keep the commandments of God;" or rather that the heavenly life within

him, or as St. Paul says, "From henceforth it is not himself that lives but Christ," and again, "Except Christ be in you ye are reprobates;" Thus is *the kingdom, or life of heaven*, restored in infinite mercy to the soul of man.

I shall conclude in exhorting all those who do not acknowledge that Jesus Christ is the only God—to rely no longer on creeds or traditions of men: for the Sacred Scriptures surpass human creeds and human compositions in as great a degree (if a comparison may be made) as the light of the sun surpasses the light of a star of the smallest magnitude.—The subject itself is of infinite importance, St. Paul admonishes all "To grow in grace and in the knowledge of Jesus Christ—who himself declares, "To know me is life eternal." May Heaven grant that the peculiar visitations now permitted on *this earth* may have its ultimate good.—Surely there is some cause for all that we unhappily experience. But how few will credit, *much less believe*, that every manifestation which the Lord in mercy permits, has for its end, the salvation of the human race.

Poor Girl, thy affliction's great! shall I presume to say?  
 The permission of thy blindnes, but on the Sabbath-day;  
 Perhaps to represent the Church, who are blindly taught and led,  
 To disbelieve the Scriptural truth that Jesus Christ is God,  
 That Jesus Christ is God, no serious Christian will deny:  
 And that he is the *Only God*, the sacred Scriptures testify:  
 Therefore—Jesus is God and God alone, or else there are more  
 Gods than one.

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Printed for the Author, by G. WILKINS, Derby; Sold by G. Wilkins, and John Weston, Derby; Wood, High-street Birmingham; Robinson, Mansfield; and Dodsworth, Burton-upon-Trent.



